

"Be kindly affectioned one to another with brotherly love; in honour preferring one another;

"Not slothful in business; fervent in spirit; serving the Lord;

"*Rejoicing in hope; patient in tribulation; continuing instant in prayer;*

"Distributing to the necessities of saints; given to hospitality.

"Bless them which persecute you: bless, and curse not.

"Rejoice with them that do rejoice, and weep with them that weep.

"*Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*" Romans XII: 9-16.

"Prove all things; hold fast that which is good." I Thessalonians V: 21.²

"My brethren, count it all joy when ye fall into divers temptations;

"Knowing this, that the trying of your faith worketh patience.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"*But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.*

"For let not that man think he shall receive any thing of the Lord.

"*A double-minded man is unstable in all his ways.*" James I: 2-8.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, *with whom is no variableness, neither shadow of turning.*" James I: 17.

"Behold, we count them happy which endure. Ye have heard

²See also I Cor. XVI: 13

of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James V: 11.

"Speaking of the wicked, Peter says:

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

"And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

"Having eyes full of adultery, and that cannot cease from sin; *beguiling unstable souls*: an heart they have exercised with covetous practices; cursed children:

"Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

"But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet." II Peter II: 12-16.

Commentary

A prime factor in the development of character is the selection and steadfast pursuit of life purposes. These life purposes will include a life's vocation as one of major concern. The value of stability in the pursuit of a vocation is evident, especially in the professions. One who for years devotes himself thoroughly to a profession has continuous growth in professional knowledge and skill, and consequently in powers of service. The same is true in some measure of mechanics, merchants, bankers, and workers in numerous other vocations.

There is a youthful period of experimentation in vocations. An immature person has to find out what

his interests and abilities are. After this experimental stage, however, fluctuation of vocational aims involves great personal and social loss. A person who frequently changes his occupation usually gets very little satisfaction out of his work and also reduces his possible service to society. Even one such change in middle life may yield these undesirable results.

In business pursuits there is the problem of the relation of the "ups and downs" of business to steadfastness of purpose. The successful business man usually has to take a long range view of his business, to have definite, settled policies, and to arrange to have the prosperous years carry the burdens of the unprosperous ones. All of these conditions are essential to the stability of any business. The business man who deserts his business in time of adversity to experiment with some other business which for the moment looks better, is likely to realize the force of the pronouncement of Jacob upon the head of Reuben: "Unstable as water, thou shalt not excel."

It is in the realm of social and moral pursuits, however, that the characteristic of stability has its greatest significance. In this connection one of the great sources of instability is moral skepticism, commonly associated with extreme individualism. Great historic examples of this are the Sophists in ancient Athens and a group of 18th century philosophers in Western Europe. There is also some indication of the same tendency in some of the realistic literature of the 20th century. The fundamental point of difference between Socrates and the Sophist is fundamental to this day: Is the individual man the

measure of all things in the realm of the moral life; or is Man (humanity) the measure of this life? Moral faith is rooted in the concept of humanity, which is above each and every individual man. A self-centered ethical theory that sets the individual above humanity easily passes into skepticism, and this in turn is favorable to instability and moral decay. The facts are that strong, steadfast character does not and cannot grow out of moral skepticism; this type of individualism tends to destroy itself and also the society of which it is a part. On the other hand, the individual realizes his highest and greatest self only by living for humanity, and this with clear vision and steadfastness of purpose.

PROBLEMS

1. Why is steadfastness of purpose an important factor in the moral development of youth?

2. Give illustrations of the value of stability (a) in the pursuit of a profession; (b) in the management of a business; (c) in family life and relations.

3. (a) How is the quality of stability related to success of popular government?

(b) Give examples of the evil consequences of chronic instability in government.

4. (a) Are the ideas of stability and progress necessarily opposed to each other?

(b) If not, show how stability as a quality of character may be an important factor in furthering social progress.

CHAPTER XVIII

SINCERITY

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

"Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

"But when thou doest alms, let not thy left hand know what thy right hand doeth:

"That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

"Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

"After this manner therefore pray ye: Our father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen." Matthew VI:1-13.¹

¹See also Luke XVIII: 9-14.

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

"But thou, when thou fastest, anoint thine head, and wash thy face;

"That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." Matthew VI: 16-18.

"And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places,

"And the chief seats in the synagogues, and the uppermost rooms at feasts:

"Which devour widow's houses, and for a pretence make long prayers: these shall receive greater damnation." Mark XII: 38-40.²

"In the mean time, when they were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

"Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops." Luke XII: 1-3.

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.

²See also Luke XX: 45-47.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.

"Woe unto you, ye blind guides which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

"Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

"And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

"Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

"Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

"And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

"And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

"Ye blind guides, which strain at a gnat, and swallow a camel.

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

"Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

"And say, If we had been in the days of our fathers, we

would not have been partakers with them in the blood of the prophets.

"Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

"Fill ye up then the measure of your fathers.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matthew XXIII: 13-33."

"Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

"Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

"Thou that makest thy boast of the law, through breaking the law dishonourest thou God.

"For the name of God is blasphemed among the Gentiles through you, as it is written.

"For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.

"Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

"And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

"But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Romans II: 21-29.

"Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Romans XIII: 13, 14.

⁸See also Luke XI: 37-44.

"For our exhortation was not of deceit, nor of uncleanness, nor in guile:

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

"For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness:

"Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

"But we were gentle among you, even as a nurse cherisheth her children:

"So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." I Thessalonians II: 3-8.⁴

"Jesus saw Nathanael coming to him, and said of him, Behold an Israelite indeed, in whom is no guile!" John I: 47.

Commentary

Sincerity is an essential quality of religion. The term "religious hypocrite" seems to be self-contradictory. What is really meant is that religion is being used as a cloak to mask some selfish or other immoral motive. This is a reason why the so-called "religious hypocrite" is so universally despised. This accounts also for the severe denunciation of pious hypocrites.

Sincerity is as essential to good character as it is to religion. The flatterer and double dealer may succeed for a time, but ultimately he will lose the confidence and respect of his associates. By these methods any temporary gain is dearly purchased, as

they soon not only lose their power to purchase, but they become a great liability to their possessor.

The inclination toward some degree of hypocrisy is often manifest in persons who are ambitious for social distinction, for political preferment, or for popularity in office. This type of officer usually comes to an unhappy and untimely end; that is, insincerity brings about the very thing it was intended to forestall.

On the contrary, the administrator whose attitude is thoroughly sincere, who makes no false representations and no promises that he does not intend to fulfill, normally grows in strength and security. When he does go out of office he goes with good moral reputation and good conscience; also with much better chance of being returned to office than does one of opposite character.

It is often suggested that perfect sincerity will not work in the social world; that it is necessary to be polite, and politeness forbids anything that may be unpleasant. Sincerity in social relations does not require that a person shall tell all he knows, thinks, and feels. It does, however, require that he shall not misrepresent his thought or feeling when it is expressed. In no case, however, is there justification for associating frankness with brutality or hatred. On the other hand, misrepresentation is not generally kindness at all, as intended, but only a block in the way of better mutual understanding and of individual and social progress. The sincere, frank criti-

⁴See also I Peter III: 10.

cisms so freely indulged in within the family may after all be kinder than the methods of so-called polite society. The habit of frankness may help to develop in all that quality of character variously called humility, meekness, teachableness—a characteristic quite compatible with friendliness and absolutely essential to progress; nor is humility in conflict with a fair and truthful appreciation of one's attainments and capabilities.

In the field of politics it will be admitted that statesmanship must be built upon a firmer foundation than a mere disposition to please. Political or any other sort of greatness usually comes out of a sincere effort to know what is right and to do it. This is seldom accomplished without offense to some and often to many associates or other contemporaries. Jesus, it is conceivable, might have made himself acceptable to his contemporaries, even pleasing to them, but at the sacrifice of his greatness, his leadership, his character, and ultimately of his great service to mankind.

Any sort of defense of insincerity is based upon a myopic view of life and human welfare. Sincerity is not only right but, in the most profound sense, it pays.

PROBLEMS

1. Explain why insincerity is directly opposed to both religion and ethics.
2. Why is the "religious hypocrite" so universally disliked?

3. Enumerate the chief vices for which the Pharisees were rebuked by Jesus. Give concrete illustrations.

4. Explain why sincerity, even in a mistaken cause, generally wins confidence.

5. How is sincerity as a quality of character related to moral and religious growth?

6. (a) Show how sincerity on the part of members of a community is a social asset to that community.

(b) Under what conditions may this quality of character contribute toward moral progress?

CHAPTER XIX

TRUSTWORTHINESS

"Watch therefore, for ye know not what hour your Lord doth come.

"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

"Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

"Blessed is that servant, whom his lord when he cometh shall find so doing.

"Verily I say unto you, That he shall make him ruler over all his goods.

"But and if that evil servant shall say in his heart, My lord delayeth his coming.

"And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

"And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matthew XXIV: 42-51.¹

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

¹See also Luke XII: 35-48.

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

"Then came the first, saying, Lord, thy pound hath gained ten pounds.

"And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

"And the second came, saying Lord, thy pound hath gained five pounds.

"And he said likewise ot him, Be thou also over five cities.

"And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

"For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

"And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

"Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

"And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

"(And they said unto him, Lord, he hath ten pounds.)

"For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." Luke XIX: 11-26.²

"He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Luke XVI: 10-12.

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

"Moreover, it is required in stewards that a man be found faithful." I Corinthians IV: 1, 2.³

Commentary

The New Testament citations on this topic are for the most part from the parables of Jesus, which use the common everyday experiences of the people as means of teaching spiritual truths. The principle of trustworthiness is illustrated by examples of individuals entrusted with the care and use of material goods, the thought being that if men are not faithful in these things they cannot be trusted with the greater riches of the Kingdom of God.

From the standpoint of moral obligation individuals are responsible for the use and development of their native talents no less than for their material possessions. Native talent is more surely a gift of God or of nature than is material wealth. For the conservation, wise use, and development of these talents every individual is morally responsible. From the point of view of religion this is an obligation toward both God and man. From a purely secular standpoint it is an obligation to humanity; an obligation that follows from the principle of justice and the facts of human solidarity. Truthworthiness, in the broad sense, is the faithful carrying out of all moral obligations. Those obligations that have to do with the moral, social, and spiritual welfare of man-

²See also Matthew XXV: 1-30.

³See also I Thess. IV: 6.

kind are surely most important. Because the parables refer to material trusts there is some danger of the reader's getting a wrong sense of values. The kind of trust involved in care of material things is easier to understand, and is, therefore, used to illustrate the principle; in this connection wisdom is also used in the narrower sense, referring to the management of material affairs. These illustrations are designed to lead to appreciation of the higher values and more spiritual trusts such as that given by Jesus to Peter: "Feed my sheep."

Trustworthiness is developed in the individual through exercise of responsibilities, little responsibilities in childhood with gradual increase until great responsibilities can be born successfully. This is one of the most important means of character development.

The great, outstanding characters of history have generally been the trustworthy bearers of the greatest of human responsibilities.

PROBLEMS

1. Show how absence of the quality of trustworthiness may be disastrous in case of: (a) an employee in a bank or in a store; (b) a building contractor; (c) a plumber.

2. Describe some ways by which trustworthiness may be developed in youth.

3. (a) Give some examples from secular history of trustworthiness as a quality of greatness in men.

(b) Give illustrations of how this quality of character was shown by Jesus in his ministry.

(c) Give illustrations of this same quality in other New Testament characters.

4. Explain the value of trustworthiness in national and international affairs.

CHAPTER XX

MORAL COURAGE

A. Courage Exemplified by Jesus

1. When he rebuked, the scribes, Pharisees, and lawyers.

"And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

"And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

"And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness,

"Ye fools, did not he that made that which is without make that which is within also?

"But rather give alms of such things as ye have; and, behold, all things are clean unto you.

"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

"Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

"Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not burdens with one of your fingers.

"Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

"Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

"Therefore also said the wisdom of God, I will send them

prophets and apostles, and some of them they shall slay and persecute:

"That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

"From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

"And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things;

"Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." Luke XI: 37-54.¹

2. When he healed on the Sabbath day.

"And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

"And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

"And he laid his hands on her: and immediately she was made straight, and glorified God.

"And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

"The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

"And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him." Luke XIII: 11-17.

¹See also Matthew XXIII: all.

"After this there was a feast of the Jews; and Jesus went up to Jerusalem.

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

"In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

"For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

"And a certain man was there, which had an infirmity thirty and eight years.

"When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

"The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

"Jesus saith unto him, Rise, take up thy bed, and walk.

"And immediately the man was made whole, and took up his bed, and walked: and on the same day was a sabbath.

"The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry thy bed.

"He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

"Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

"And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

"Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

"The man departed, and told the Jews that it was Jesus, which had made him whole.

"And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day."
John V: 1-16.²

²See also Luke XIV: 1-6; Matthew XII: 10-21.

3. When he publicly declared his ministry.

"If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

"Judge not according to the appearance, but judge righteous judgment.

"Then said some of them of Jerusalem, Is not this he whom they seek to kill?

"But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

"Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

"Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

"But I know him: for I am from him, and he hath sent me.

"Then they sought to take him: but no man laid hands on him, because his hour was not yet come." John VII: 23-30.

"And it was at Jerusalem the feast of the dedication, and it was winter.

"And Jesus walked in the temple in Solomon's porch.

"Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

"Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

"But ye believe not, because ye are not of my sheep, as I said unto you.

"My sheep hear my voice, and I know them, and they follow me:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

"My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

"I and my Father are one,

"Then the Jews took up stones again to stone him.

"Jesus answered them, Many good works have I shewed you from my Father; for which of these works do ye stone me?

"The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

"Jesus answered them, Is it not written in your law, I said, Ye are gods?

"If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

"Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

"If I do not the works of my Father, believe me not.

"But if I do, though ye believe not me, believe the works; that ye may know, and believe that the Father is in me, and I in him.

"Therefore they sought again to take him; but he escaped out of their hand." John X: 22-39.

4. When he submitted to arrest without effort to escape or to offer physical resistance; this in face of anticipated death by crucifixion.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

"And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

"And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

"He went away again the second time, and prayed, saying,

O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

"And he came and found them asleep again: for their eyes were heavy.

"And he left them, and went away again, and prayed the third time, saying the same words.

"Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Rise, let us be going: behold, he is at hand that doth betray me.

"And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

"Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

"And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

"And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

And, behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

"Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

"But how then shall the scriptures be fulfilled, that thus it must be?

"In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

"But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled." Matthew XXVI: 36-56.³

³See also Mark XIV: 26-50; Luke XXII: 39-53.

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

"And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

"Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

"Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

"They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

"As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

"Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

"Jesus answered, *I have told you that I am he. If therefore ye seek me, let these go their way.*" John XVIII: 1-8.

B. Courage Exemplified by the Disciples

1. By Peter and his Associates.

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

"And beholding the man which was healed standing with them, they could say nothing against it.

"But when they had commanded them to go aside out of the council, they conferred among themselves,

"Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

"But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus.